

Myatt, Antifascists, And The Periodicity Of Strife

In January 2023 there was some discussion, on a popular 'right-wing' public Internet forum, about the application of David Myatt's mystical philosophy of pathei-mathos {1} to the real world; specifically in relation to the modern political ideology termed antifascism, with the main contributor quoting from the 2021 text *Deconstructing Antifascism, Refounding Western Paganism*. {2}

One quotation from that *Deconstructing Antifascism* text was:

Rather than aiding the creation of better, more fair and rational, societies and communities, antifascists despite their propaganda to the contrary continue the historical cycle of division, persecution, intolerance, hate, and violence. For in terms of suffering (dukkha) they with their categorizations of the-other and claims to moral authority perpetuate the dialectic of conflict.

The contributor subsequently wrote:

The reality is that Myatt's philosophy is a break from this cycle of suffering based as that cycle is on abstractions, on denotata with their implied opposites and dialectic of conflict. Myatt's philosophy of pathei mathos - aka the numinous way - is a return to the empathy and pathei-mathos of individuals as the source of knowledge and wisdom. Which knowledge is essentially pagan and does away with the need for supra-personal ideologies and religions, like Christianity and Islam.

Myatt, in his 2022 *Numinosity, Denotata, Empathy, And The Hermetic Tradition*, explained that in his philosophy he used the term 'numinous' in the wider, older, sense rather than in Rudolf Otto's restricted sense:

[It] has a wider meaning than that ascribed to it by Rudolf Otto in his *Das Heilige*. For him, it was manifest in the written words - 'the revelation' - of the Old and New Testaments of Christianity (qv. *Das Heilige*, chapters X, XI) as well as in Christian exegesis manifest in the preaching of individuals such as Martin Luther (*Das Heilige*, chapter XII) and in religious terms it involved 'worship' (*Das Heilige*, chapter XIII ff) and in philosophical terms was described by Kant's a priori (*Das Heilige*, chapter XVII). Yet Otto also wrote that is was *sui generis*, a personal emotion or feeling.

The wider meaning of the numinous results from our faculty of empathy which provides or can provide an individual intuition - a wordless-knowing or awareness - of the numinous, and as a personal human faculty empathy has a personal horizon and thus cannot be extrapolated from such a personal knowing into something supra-personal be this some-thing denotata, including an ἴδεα/εἴδος, or an axiom (ἀρχή) or a source (αἴτιος) for some 'revelation' or ideology or similar manifestations constructed by and dependent on appellation. In the case of a 'revelation' the source is often named as God or a god/the god (θεὸς, ὁ θεὸς) who or which are often described by a myth or mythoi.

For such extrapolation by the very nature of - the causality inherent in - denotata results in *eris*, a discord of opposites: for every denotatum has or develops an opposite and thus can cleave physis, as Heraclitus poetically and somewhat enigmatically expressed. {3}

This "personal horizon" of empathy and the wordless awareness of the numinous that both empathy and a personal pathei-mathos provide are the foundation of Myatt's philosophy. As noted in the *Deconstructing Antifascism* text:

"both empathy and pathei-mathos are personal and thus that what they reveal to an individual is only relevant to that individual and cannot be 'abstracted out' from the moment or moments of revealing. In practical terms in the real world this means that such insights cannot form the basis for any political or religious dogma, agenda, ideology, or belief. For such political and religious things are by their nature - their physis - supra-personal, and based on the claim, the assumption, or the necessary belief, that individuals should place such dogma, agenda, ideology, or belief before their own insight and judgment."

This understanding was used by the main contributor to the Internet forum debate about antifascism and antifascists whose personal opinion was:

Myatt's philosophy of pathei mathos - aka the numinous way - is a return to the empathy and pathei-mathos of individuals as the source of knowledge and wisdom. Which knowledge is essentially pagan and does away with the need for supra-personal ideologies and religions, like Christianity and Islam, and which philosophy is so revolutionary, and so dangerous, to the *status quo* that the inventor of this philosophy has to be continually discredited (by allegations regarding the Occult) and demeaned.

Controversially, the contributor went on to write:

Antifascists are hypocrites, pretending to believe in "hope" and "tolerance" etc while spreading

disinformation about people and being far more full of hatred and intolerance than most racial nationalists and National Socialists I've encountered in the past fifty years.

Which statement, and the one quoted previously from the *Deconstructing Antifascism* text that "antifascists despite their propaganda to the contrary continue the historical cycle of division, persecution, intolerance, hate, and violence," reminded me of two facts, one recent and one historical, concerning antifascist violence.

The recent one was eight masked antifascists in Erfurt, Germany, attacking two people with batons, pepper spray, and an axe. Their justification for this cowardly attack - eight armed assailants against two unarmed men they did not personally know - was that they believed the men they attacked were 'neo-nazis'. That is, their antifascist ideology had dehumanized the victims and incited the attackers to hate and use violence toward individuals they did not know, thus making them the same as the phantasmagorical fascists the ideologues of antifascist ideology manufactured and proclaimed they were fighting and which phantasmagorical fascists, according to antifascist propaganda, would arm themselves and only attack when they outnumbered their unarmed victims.

The historical fact relates to the rise of the NSDAP in the 1920s when Police in one German State alone reported numerous instances of groups of Communists - the antifascists of those times - attacking lone National Socialists and violently disrupted NSDAP meetings to prevent National Socialists from speaking. Which communist violence was the reason for the creation of the SA, with the following incident typical of those times:

On 30th September 1929 the NSDAP organized a meeting in Schney, Upper Franconia. The speaker was to be Hans Schemm, the *Gauleiter*. As usual, the NSDAP informed the local police, whose raised no objection to the meeting being held. At the meeting about 500 people were present. As soon as Schemm arrived, heckling started. He spoke for only about half an hour before an SPD [Social Democratic Party] deputy by the name of Klinger demanded he stop speaking. Schemm, quite naturally, refused since it was his meeting, but he did say that Klinger (and anyone else) could speak to the audience after his own speech was ended.

After saying this, Schemm was attacked and thrown to the ground. The SA men who were present (who were out-numbered) threw the trouble-makers out of the hall. The report concerning this meeting (Lichtenfels to the State Ministry of the Interior, 1st October 1929) clearly stated that the National Socialists were not to blame for the disturbance. {4}

In addition, there were the murders of NSDAP members, such as SA man Karl Winter in Hollstein, Baden, in February 1923, the murder of Herbert Norkus in Berlin in January 1932, and the massacre of six National Socialists in Altona and Griefswald on July 17th 1932.

Breaking The Periodicity Of Strife

Based on personal empathy and a personal pathei-mathos Myatt's philosophy is most decidedly a move beyond the strife of ideologies, political and otherwise, and of organized religions with their embedded dialectic of denoted opposites: of 'good and evil', of 'fascists and antifascists', of 'heretics' and 'true believers'.

His philosophy was the result of his own personal and practical experience of extremism both political and religious over some forty years, and in his words can lead to:

"an understanding of (i) how good and bad are not 'out there' and cannot be manifest or assumed to be manifest in some form, by some ideation, or in 'them' (the others), without causing or contributing to or being the genesis of suffering, but instead are within us as individuals, a part of our nature, our character, our φύσις, and often divergently expressed; and (ii) of how, in my view at least, personal honour and not a codified law, not a jurisprudence, is the best, the most excellent, way to define and manifest this 'good', with honour understood, as in my philosophy of pathei-mathos, as an instinct for and an adherence to what is fair, dignified, and valourous." {5}

It would therefore seem surprising, given the genesis of that philosophy, that it has been prejudicially rejected by those, such as antifascists, who proclaim they are fighting 'hate' and 'extremism' and yet who have described Myatt's philosophy as a 'deception' by someone they claim (without any evidence) is still a neo-nazi and who, in their words, "lies through his teeth". {6}

Surprising, because Myatt's compassionate philosophy of pathei-mathos provided them with the opportunity to be true to what they proclaim, for that philosophy is a triumph of hope over hate and Myatt

an example of the redemption of a neo-nazi. But instead, they preferred and prefer prejudice and hatred thus unmasking them as hypocrites, as the same as the phantasmagorical fascists their ideology had manufactured, and as examples of their dehumanizing, uncompassionate, strife-creating slogan: "Never Forget, Never Forgive".

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{1} The third edition of *The Mystic Philosophy Of David Myatt* provides an overview of Myatt's philosophy and is available at <https://davidmyatt.files.wordpress.com/2021/08/myatt-philosophy-third-edition.pdf>

{2} <https://www.scribd.com/document/556331021/Deconstructing-Antifascism-Refounding-Western-Paganism>

{3} <https://davidmyatt.wordpress.com/2022/03/17/numinosity-denotata-empathy-and-the-hermetic-tradition/>

Myatt goes on to quote two fragments by Heraclitus in Greek followed by his own translations, one of which was fragment B80,

εἰδέναι δὲ χρὴ τὸν πόλεμον ἔοντα ξυνόν, καὶ δίκην ἔριν, καὶ γινόμενα πάντα κατ’ ἔριν καὶ χρεώμενα <χρεών>

One should be aware that Polemos pervades, with discord δίκη, and that beings are naturally born by discord.

{4} The incident report from the time is Bayrisches Staatsarchiv, Bamberg, K3/1967/4861

{5} *Good and Evil - The Perspective of Pathei-Mathos*, in *Religion, Empathy, and Pathei-Mathos*, p.20, available at <https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf>

{6} The words are those of the CEO of a government supported antifascist organization and were made to journalist Justin Ling in an interview published in March 2022.

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